

**The Fullness of Christ.**

For Christ and his abasement  
And varied pains, I see  
Enough for me while living,  
At death, enough for me;  
For through his cross I triumph,  
I glory in his shame,  
And find surpassing riches  
In his beloved name.

Those held in sin's dark bondage  
He came to set at large,  
And with his blood he purchased  
Their just and free discharge;  
There is no condemnation  
To all the blood freed throng;  
The blood's redeeming virtue  
Will be their endless song.

He pardons sins, though counting  
Like drops of morning dew;  
His love no man can measure—  
Its life is ever new.

He craves for room to pity,  
And mercy to impart—  
For boundless stores of mercy  
Are treasured in his heart.

In praises after praise—  
Eternity I'll spend,  
If I a fainting pilgrim,  
Shall see my journey's end;  
All storms gone by forever,  
My sins all washed away,  
Of spotless white my garments,  
My light the perfect day.

—SELECTED.

**Rights of Church Members and Officers.**

Truly it is encouraging to see ignorance and prejudice giving up the ghost, and the next pleasing sight that is sure to follow is, the flight of envy and fraud with their long train of relatives. I now have before me the articles of J. H. Worst of Dakota, and W. A. Pullen, of Williams, Oregon, as published in EVANGELIST No. 12, present vol. It is encouraging in this long night of darkness on the Pacific coast. Is it true, as Bro. Worst says, "The glory of ignorance is overthrown and the sweet voice of culture is heard throughout the church?" That language will hardly apply on this coast, yet we do see a shaking of the dry bones as shown by Bro. Pullen. How is it that there must be so much blood and slaughter before a victory is won! Church history is truly a sad record; who can account for it! The followers of Christ are not a persecuting people, yet what is called the church of Christ is and ever has been a persecuting power since the days of the apostles. Why can we not have a church without persecution!

I am old in years, but not in thought, therefore, I long to see the Son of righteousness, and of common sense, rise on the youth and manhood of our broad land, and especially on the Brethren church of the Pacific coast. We have the doctrine, the intelligent man of the world admits that, and even infidelity has to allow that the Gospel of the Bible is the only true light of the world—Ingersoll himself, sometimes uses the principles of the gospel to whip the clergy with. In this he is doing a proper work, and if our ministry will persist in outrages on the principles they profess to love, then they may look for God to send them an army of Ingersolls to show the world the fraud of a fraudulent church. No atheist or agnostic, or any one else, in his right mind, can rise an argument against the *real principles* of the *gospel* of Christ. Then why ramble here and there in the dark, caviling about the clothes our brother or sister wear, and the cut or no cut of the beard and hair! No man is made honest or dishonest by the garments he wears, while through covetousness and ignorance his soul is lost without impairing his church relations in the least. Whole churches grope their way in the dark, following these and other idols, all of which are favorable in every way, to priest craft; creating the necessity for elder rule in the local body. Let us have no more of this, now is the time to set the church *squarely* on the gospel platform. We have Divine principles given us, but methods for the planting and development of these principles, are left for us to devise according to circumstances and conditions, this is just as it should be. Each local body with the aid of the gospel, is fully competent to do this;

yet an annual conference is a necessity, not to make laws for the local churches, but to protect them from the abuse of human rule commonly known as elder craft or priest craft. Here is where the abuse always comes from, as like begets like, as a rule, so will an intelligent faithful ministry beget faithful followers of Christ in the organization of churches.

Now we want a grand and lofty effort made on this coast, such as will set the Brethren intelligently upon the grand platform of the gospel of Christ, where alone true liberty is found. We all want liberty; yes, liberty is what every man and woman in the land ought love dearly, and seek it with all their heart, and they should know where and how to seek for it. Few there are, who seem to know that it is found no where but in Christ. Men seek it in every other channel within their reach, but never find it only where God has placed it. Where is a free man to be found who is bound hand and foot by the cords of priest craft? Did Luther know what real Christianity was in his day? I deny it, and his whole life proves it. Do men today, who go about persecuting their brethren, barring church doors and resorting to the world for power to rob others of their just rights and good reputation? Do such men know truly what Christianity is? They do not, and if they could read their Bibles correctly, they would see it.

All men know that the teaching of Christ nowhere admits of a persecuting spirit in His children. Then let us have Christ for our Elder, Priest and Redeemer. The local church, with the spirit of Christ all aglow therein, is fully competent to select her own officers and to fully define the duty of each, as relates to the work in the body. The minister, by virtue of that calling, is not an officer of the local church. The minister is of necessity before the church as to time and place. Therefore, he should not regard his authority to preach the gospel as being derived from the church. Every man and woman in the land has full authority from our Lord to preach the gospel of Christ to a sin stricken race, and it is the duty of every child of God to preach the gospel in some way. But we here have been taught by the Elders that the church had the authority to confer on, or withhold from a brother the right to preach the gospel and to baptize, or a brother could be allowed to preach with the right to baptize withheld! The church was even taught that she held the authority to confer on a brother the authority to solemnize marriages out of the church! and to anoint the sick with oil etc., but elders held the right to define *his own duty and privileges in the body!* and also to define the duty and privileges of each and all the officers of the local church. Was ever absurdity seated higher? Now let us have a gospel church on this coast, what say you Brethren.

D. WHITE.

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**Practical Religion.**

BY J. H. WORST.

Religion is vastly more than a profession, though many are satisfied with even that. It is more than singing, praying, and shouting hallelujah. It is more than observing ceremonials, defending dogmas, and exposing the untenable doctrines of others.

It reaches the life, character, and heart of a man and makes him a new creature in thought, feeling and conduct.

Active benevolence is inseparately connected with religion and adorns the Christian character as fruit does the tree—naturally and without constraint. The religion the world needs to-day is more of practical philanthropy, and less of fine doctrinal distinctions drawn from obscure translations.

It matters less whether the soul shall sleep in the grave until the resurrection morning than it does whether the life shall be filled with a grand record of charitable deeds and adorned with unsullied manliness.

Integrity is a finer accomplishment than ability to demonstrate the definition of parables, and unselfishness of greater import than vaunted faith.

While faith, prayer and song are directly con-

nected with religious worship, they are only factors to promote the vital essence of a Godly life.

Too many worship the instrument of growth, and ignore or fail to comprehend the part it was designed to fulfill in the economy of salvation. Formality follows this misconception until all virtue centers in the instrument and the true end of worship is lost.

The profession that follows, gravitates toward a bigoted sectarianism and the tithing of "mint, anise, and cummin" monopolizes all the "weightier matters of the law." Thus sect after sect finds ample accommodation, and each, with a fragment of truth, settles down upon well defined doctrinal limitations. It would be needless to add that each produce about the same quality of finished work, and that each manifests about equal zeal.

It requires but a few elements of truth to construct a denomination, and the liberality in the distribution of these elements is commendable. No denomination seems to have sought a monopoly.

As a government is best known by the citizens it produces, so a church should value its products above its theories. Cause and effect are related in more than a physical sense; in spiritual things as well as physical they seem to hold their wonted relation.

There never was a time since Christ suffered on Calvary when a Christian life could be more completely exemplified than to-day. At no period was there more or better material at hand for it to work upon or show its power.

In the great race for wealth it is rather convenient and inexpensive to confine religion to praying, singing, and shouting hallelujah! It conflicts but slightly with business, makes a fair showing, and one falls readily into the idea that it is religion; but it is not. Alone it is as barren as the fig tree that Christ cursed. Prayer means work. We pray for our daily bread—then plow, sow, and reap, and get the blessing. We pray that the widow be fed and the orphan clothed. Why not deposit a sack of flour in the door-way of the former and a bundle of clothes in the arms of the latter and see God answer the petition at once.

We pray for temperance. Why not vote that way? We pray God to cheer up the broken hearted. Why not wear a cheerful countenance and send a warm current of good-will and cheerfulness over the wide extent of our influence?

Would it not be better than to leave the sanctuary echoing with our hymns of praise and petitions for the sorrowing of earth and declarations of faith and hope, and then go out and wear the grim visage of close dealing and unsympathetic intercourse with the very class we plead so earnestly for?

Give religion its proper dominion over business and social relations and it will revolutionize the earth. It will then demonstrate its converting power by changing the iron nature of selfishness into open handed charity and golden deeds of philanthropy. It will open wide the gates of pleasure and flood the souls of those prayed for with the aroma of happiness and joy.

There must be something tangible associated with religion to clothe it with vitality. Its forms must produce results or deteriorate into idolatry.

To worship a form is as hideous as to worship an image and fully as retrograding to heart and life.

The example of Christ leads away from image worship and into the domain of practical philanthropy. It converts the soul to continue the example He set while treading the desert sands of Palestine on His mission of mercy.

Williamsport, Dak.

There are those who think that the former days were better than these, and that all good is really in the past. They are mistaken as to the main point, although they commonly have some exceptional items of the world's experience on which to pivot a conviction. Of one thing the child of God may be sure. The best things in God's plans for him are still in the future, and it their was any good in the days of old which is now lacking to him, that also shall be restored or shall be bettered to him.—DR. H. CLAY TRUMBULL.